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RELIGIOUS MISCELLANY.

For the Boston Recorder and Telegraph.
REMARKS ON DR. CHANNING'S DEDICATION
SERMON PREACHED AT NEW-YORK, DEC.
7, 1826.

A young man of more vanity than prudence, once told Robert Hall that he intended to refute a certain book, which was much admired by the latter. "You attack that author!" exclaimed the indignant Hall, "a fly take wing against an archangel!" This spirited reproof may not be inapplicable to me, now that I have undertaken the task of examining one of the most splendid productions of so accomplished a scholar and so skilful a writer as Dr. Channing. But skilful writers do not always reason conclusively, and the richest embroidery may be attached to a web of so feeble a texture, that the merest child can pick it to pieces. I apprehend it is easy to show, that the reasoning in this discourse is essentially defective, and that the conclusions, which it would establish, are not drawn from correct premises; although it may not be easy to do away the impression, which the full force of a solid argument once must submit to the ungrateful toil of close and accurate thought, but it requires no mental effort to be assured by the beauty of a striking metaphor, or of a well constructed sentence.

With few exceptions the sermon under examination is a full, fearless and impressive exhibition of its author's sentiments, adorned with all the charms of a fascinating style, and enlivened with touches of the most thrilling eloquence. We are willing to allow, that the writer has himself truly characterized his performance, when he intimates, that it is "the language of earnest discussion and strong conviction." (p. 13.)

Its object is to exhibit what may be called *The Internal Evidence of Unitarianism in contrast with Trinitarianism*. The author does not propose to prove the correctness of his own views by any direct course of reasoning or by scriptural authority, but by contrasting what he deems to be the most prominent features of the two opposing systems, he would show, that Unitarianism is most likely to promote piety, and consequently, "as the promotion of piety is undoubtedly the chief purpose of Christianity," is most probably the true system. (p. 9.) This mode of treating the subject is very happily chosen, as it is admirably adapted both to the author's peculiar talents and object; for it does not require the mention of facts and the citation of texts, which would be exceedingly apt to damp the ardour of feeling and check the flow of thought, which are every where so visible.

In order that the reasoning should be of any weight it is obvious, that the different features of the two systems must be fairly and correctly exhibited, otherwise it is not Unitarianism and Trinitarianism, which the author is contrasting, but something else. It must then be shown, by accurate reasoning from the obvious principles of human nature, that Unitarianism is better adapted to promote piety than Trinitarianism; for if bold assertion and eloquent appeal are to go for proof, an eloquent man may prove any thing. If the author now has fulfilled these two conditions, he has offered a very strong argument in favour of his system; an argument indeed, that would be convincing, provided there were no other and higher sources of evidence.

But on the present subject there are two other and higher sources of evidence. 1. In regard to effects of any kind *fact* is the highest proof. This has long been acknowledged in reference to every other department of human investigation, and it will not be denied in respect to theology. Indeed all reasoning from the principles of human nature rests ultimately on facts; for from certain things, which have resulted from certain circumstances, we infer, that similar things will result from similar circumstances. No reasoning can stand against matter of fact.

2. In regard to the truth of any religious system, those who acknowledge the authority of revelation, must allow, that the Bible is the last resort, the ultimate appeal. Even though some doctrine should show to us appear likely to be detrimental to piety, if it be clearly revealed in our acknowledged scriptures, from our knowledge of the character of God, we must believe it true, and that it will in the end promote the highest good, though at present we are unable to tell how. This all will concede, who are not mad enough to imagine, that they are as well acquainted with the whole system of things, as is the Universal Governor, and that they know better what is in man than He, who formed man and gave him all his powers.

To bring these remarks together into one view, we say, that the mode of reasoning, which Dr. Channing has adopted, ought to have no influence upon our minds, unless it fulfil the following conditions, viz:

1. The prominent doctrines of the two systems must be fairly exhibited.

2. The probable effects of these doctrines must be deduced by accurate reasoning from the obvious principles of human nature.

3. The conclusions with regard to these effects must correspond with facts.

4. The conclusion with regard to the truth of any doctrine must correspond with revelation.

If any argument in the sermon expressly violate either of these conditions, that is sufficient to prove it inconclusive, even if the intricacies of its web should be untravelling, nor the particular sophism pointed out. This I say, not because I suppose it difficult for one accustomed to argumentation to detect the sophistry of all the arguments against Trinitarianism, which this author has employed, but that every common reader, while perusing his discourse, may have a rule of easy and ready application. In my own remarks I shall endeavor to dissect each argument and point out the very spot where it is unsound.

The question to be decided is, has Dr. Channing fulfilled those conditions, without which his arguments can have no real weight? To us it seems not. He appears to have broken loose from all the trammels of safe reasoning, and soared away into the regions of unbounded speculation, with a freedom almost equal, and an elegance and good sense superior to a German neologist. To us he seems to have given an eloquent view of Unitarianism in its most fascinating forms, and an imperfect and distorted view of Trinitarianism; and then brought forward a series of conjectures with regard to the effects, which might be supposed to result from the two systems thus contrasted, without claiming or desiring much support from fact or revelation. We can compare him to nothing but a skilful painter,

who should draw an elegant picture of a bramble, represent it as hanging with the richest clusters of grapes, and paint by its side an image of a withered and blighted vine, and then ask us which we prefer, the bramble or the vine? As if we had no sources of information respecting these plants except his picture, or as if we would not walk into the fields and examine them for ourselves.

At present it will be sufficient to apply the general principles of reasoning on this subject to one division of the discourse, and proceed with the examination of the others as opportunity may be afforded. I shall select the sixth head, as in many respects the most beautiful, eloquent and touching of any in the performance, and as comprehending the substance of many of the objections to Trinitarianism, which the author brings to view in other parts of the discourse. It is the object under this head to show that, "Unitarianism favors piety by opening the mind to new and ever enlarging views of God." (p. 23.) This it does by "considering revelation, not as independent on God's other means of instruction; not as a separate agent; but as a part of the great system of God for enlightening and elevating the human soul, as intimately joined with creation and providence; and intended to concur with them; and as given to assist us in reading the volume of the Universe." (p. 30.) He evidently intends to represent these as principles peculiar to Unitarianism. His language however is not very definite, and it is difficult to decide, whether he means to represent his system as regarding revelation superior, equal or inferior to God's mode of instruction by creation and providence. But from the whole tenor of the paragraph we are rather led to infer, that Unitarianism considers these three modes of divine instruction as of equal value and importance. However this may be, it is obvious, that he means to represent Trinitarianism as disregarding God's mode of instruction by creation and providence, for he says, "it tends to confine the mind; to shut it up in what is written; to diminish its interest in the Universe, and to disincite it to bright and enlarged views of God's works." (p. 30.)

As to the first part of this representation, it may be answered, that neither does Trinitarianism consider revelation as independent on God's other modes of instruction, but it regards all his divine teachings as intimately connected with each other and equally demanding our diligent study. It does indeed maintain, that revelation is the most precious and by far the clearest manifestation of the divine will, and consequently that the divine instructions by creation and providence are to be understood in accordance with God's word; that is, the more obscure manifestation is to be explained by the clearer, and not the clearer by the more obscure. There are some subjects indeed, upon which creation and providence speak more plainly than revelation, but the above is the general rule. The two systems then in this instance are not fairly contrasted, and consequently the reasoning is defective.

But the author proceeds to give an additional reason, why Trinitarianism produces the injurious effects, he attributes to it. It is because "its peculiarities differ so much from the teachings of nature, that he who attaches himself to the one will be in danger of losing his interest in the other." (p. 30.) As instances of these peculiarities he mentions the Trinity, Incarnation and Atonement, and says, "these ideas cannot easily be made to coalesce in the mind with that, which nature gives of one Almighty Father, and Unbounded Spirit, whom no worlds can contain, and whose vicegerent in the human breast pronounces it a crime to lay the penalties of vice on the pure and unoffending." (p. 31.) Here the idea of one Almighty Father and Unbounded Spirit is arraigned against the doctrines of the Trinity and Incarnation, and the dictates of our own consciences are placed in opposition to the atonement.

As to the first part, if by these peculiarities differing from the teachings of nature he means, that they are inconsistent with them, it is an assertion, for which he offers no proof, and which we feel in our own minds to be unfounded. If he mean only, that these peculiarities go beyond the teachings of nature, we cheerfully admit it, and say, that we regard revelation as necessary, and as the most precious gift of God, chiefly because it reveals the most affecting and important truths, to which nature could never reach.

If there is any danger of our losing our interest in the teachings of the Universe, it must be because, that in our view the peculiar teachings of revelation are so much more splendid & important, that they tend to throw the former into the shade. But whether this effect is likely to be produced in any considerable degree, while we regard the God of nature and the God of revelation as one and the same Being, let the impartial judge. There is no more difficulty attending the supposition, that the Unbounded Spirit was united to the man Jesus, and at the same time filling immensity with his presence; than the supposition that he was conversing with Moses on Mount Sinai, and at the same time directing the concerns of the remotest parts of the Universe. In this case the author has failed to show the truth of his position by accurate reasoning from the obvious principles of human nature.

CALVIN.

[To be continued.]

For the Boston Recorder and Telegraph.

GLEANNINGS FROM ENGLISH MAGAZINES.

To the query, "Why are there no great revivals of religion among the churches of Great Britain in the present day?"—three several answers are given in a late number of the Home Missionary Magazine.

The first writer ascribes the fact, 1. to the neglect of fervent, constant, private devotion. 2. To the neglect of public worship, and more especially meetings of prayer. 3. To the undue attention paid by ministers to the literary character of their public services; 4. to the levity indulged by ministers and private Christians, in their daily conversation. To secure the blessing of a revival, he urges "the few names in Sardis that have not defiled their garments" to meet often, to spend an hour at the throne of grace in the prayer, "Wilt thou not revive us again that thy people may rejoice in thee?"

The second writer ascribes the fact, 1. to the slight distinction observable between professing Christians and the men of the world—in the conduct, spirit and end of their engagements; 2. to the relaxation of principle, and the compromising spirit, too often witnessed in those that know the truth; 3. to the great number of Christless sermons that are preached by professedly orthodox ministers—the good old doctrines of the reforma-

tion are either neglected, or rendered powerless by an abstract form of discussion. 4. to the habit of generalizing the truth, and leaving it to be applied by the hearers, instead of applying it to them directly, as Nathan did to David: 5. to the withholding of a divine influence, which can be called down only by private, and social, fervent and persevering prayer. "If my voice could be heard by every Christian in Great Britain, the exhortation which I would constantly reiterate in their hearing, in reference to the revival of religion, should be—Pray! Pray! Pray!"

The third writer answers the question in one short sentence—"the want of Christian love." The wondering world, must be attracted by the magnet of Christian unity. Individual Christians indulge themselves in slandering each other: ministers play with each other's reputation, and degrade the ministerial character. Christian churches have their dissensions, who love to have the pre-eminence, and by their overbearing, sour and corroding tempers, spoil those of a whole community. "Divisions in the church breed Atheism in the world."

It is pleasant to see the subject of Revivals, engrossing the thoughts and labors of British Christians. The advance of evangelical religion in Great Britain has been often appealed to, by some in this country who view revivals with distrust, as evidence that vital godliness may rapidly increase without special seasons of refreshing from above. But there is reason to doubt the justice of this appeal. The prevalence of evangelical opinions, does not always mark the length and breadth of the domain of vital piety. Indeed unless those opinions are sanctified by the special influence of the divine spirit, they lead directly to all the practical results of the most hateful antinomianism.

It is also pleasant to observe how enlightened piety in all Christian countries, when aroused to the inquiry, what is to be done for the increase of religion—dictates the same course of "holy living," godly example, watchfulness from the world, diligent attendance on the means of grace—fervent prayer, pious conversation and earnest treaty with the impenitent. O when shall one great revival of pure and undebased religion, extend from pole to pole! Christians! when shall it once be!

"Despise not the day of small things."

Twenty-five or thirty years ago, the village of Hensford, Suffolk, Eng. was given over to gross immoralities. Sabbath days were spent in idleness, profanity abounded and they worked all manner of wickedness with greediness. George Simmonds, feeling for their awful condition, purchased a cottage among them and began preaching Christ. The number that first listened to him was small—shortly they increased, and many were pricked in the heart. On this, persecutions arose—riots were made before the cottage during service—the preacher was summoned twice before the magistrates. But the progress of light and truth could not be arrested—even some of the rioters soon became too small to hold the congregation, which increased to 500. From this congregation besides many who have received the grace of God, and become useful with a narrow sphere, one regular minister has been raised up, and sent forth, and ordained over a flourishing church in Essex. After Mr. Smith had labored here 25 years, *gratis*, (though he lived at the distance of seven miles,) he gave them a piece of ground and other assistance towards building a chapel, which is now completed, and supplied with a pious and zealous preacher. This is but one of ten thousand instances, in which feeble efforts, made in faith, and continued through pressing discouragements, have resulted in the permanent establishment of a pure church, where Satan had long held his seat.

Labors of English Home Missionaries.

The Surrey (Co.) Missionary Society, Eng. has existed 29 years, and sent its evangelists into more than 100 villages—where they find no numbers. One of these laborers preaches at a number of villages extending 12 miles; another preaches 26 times in a month, at seven or eight places, besides visiting the sick and attending the Sunday Schools: during this period he has frequently to travel 150 miles on foot. A third is employed in breaking up new ground, where the soil requires considerable labor and perseverance. A fourth is steadily pursuing the noiseless tenor of his way under the smiles of Heaven; and a fifth has had two and forty stiles to cross in one day in his way from village to village.

The spirit of Home Missions is greatly extending in Great Britain—and it is worthy of continued and grateful remembrance, that this is the direct and palpable result of the great exertions and sacrifices made for the conversion of the heathen world.

The labors of the faithful missionary are always arduous—and they are but ill requited by indifference and contempt; yet the missionary who is unprepared by the spirit of self-denial to meet with trials of this nature, and to press through them, at the hazard of his reputation with the world, and at the certain expense of his worldly prospects, can hardly be said to honor the name he bears, and will fail of accomplishing the end proposed by his designation to so holy a calling.

West India Ecclesiastical Establishment.

The British West Indies are divided into two dioceses—Jamaica and Barbadoes with the Leeward Islands. Each of these have now a resident Bishop and deacons, &c.

Jamaica is divided into 21 parishes which contain 325,805 slaves. It has 21 Rectors, and 24 Curates, 12 churches and 20 chapels which will seat about 12,000 souls. Besides these, there are 30 places of worship on the island, not of the established church.

Barbadoes and the twelve islands included in the same diocese, have 41 churches, 10 chapels, 43 clergy, 40 catechists and teachers, 25 Parsonage houses and 19 school houses.

These establishments are comparatively new, and if maintained in the spirit of the Great Founder of Christianity, will be eminently useful. We may well rejoice in all measures adopted to benefit the benighted population of the West Indies; and can believe with confidence, that in this period of enlightened effort, scarcely any thing will be attempted fruitlessly by any denomination of Christians, for the melioration of the state of the thousands and millions of mankind, who are yet in bondage to their fellow creatures.

A shocking fact.—It is established by authentic documents, that the slave captains throw into the sea, every year, about 2000 negroes, men women and children; of whom more than half are thus sacrificed while yet alive; either to escape from

the visit of cruisers, or because worn down by their sufferings, they could not be sold to an advantage.

RELIGIOUS INTELLIGENCE.

From the (Lond.) Christ. Observer, Nov. 1826.

SUFFERINGS AND DELIVERANCE OF THE MISSIONARIES IN AYA.—[Continued.]

Petition to the Queen.

"My next object was to get a petition presented to the queen, the brother of whom is by far the most powerful man in the empire. Our situation as prisoners rendered a personal interview with the queen impossible. I was obliged, therefore, to address her through the medium of her brother's wife, who is of low origin, and proud, haughty, and ambitious. I had visited her in better days, and received distinguished marks of her favor; but now the scene was changed. Mr. Judson was in irons and in distress, which were reasons sufficient for a rigid reception. I took with me a valuable present, consisting of a gold wrought mantle and other little trappings. She was sitting in state, and hardly deigned to raise her eyes on my entrance into her splendid hall. I took my seat, not at a respectful distance, or at her bidding; but as near as I could well approach, that she might not lose a syllable of what I had to communicate. I waited not for the question usually asked, 'What do you want?' Grief made me bold; and at once, I began a relation of our wrongs. I stated to her that Dr. Price and Mr. Judson were Americans—that they were ministers of religion—that they had nothing to do with war or politics—and that she well knew that even their residence in Aya was in consequence of the King's command. In vain I strove to work on her feelings, by requesting her to imagine herself in my situation—a stranger in a foreign land, and deprived of the protection of an only friend, who, without an alleged crime was thrown into prison and fetters, she unfolded the present, and coolly said, 'Your case is not singular; the other white prisoners suffer equally with your husband. I will however present your petition to her majesty the queen: come again to-morrow.' I went from her with a little hope; and, faint as it was, I endeavored to communicate the same to Mr. Judson, but my admittance was strictly forbidden by the writer whom I had given the hundred ticks."

The next morning I saw three of the king's officers pass; and was informed that they had gone to take possession of Gauger's property, and that on the morrow our houses would be searched. I spent the day, therefore, in making preparations to receive them: arranging and securing as many articles as possible, knowing that we should be in a state of starvation, unless some of our property could be preserved. I again endeavored to gain admittance to Mr. Judson, but was refused.

Their house searched.

"The three officers who had taken possession the day before of our goods, returned on the same day, and with them a number of soldiers, and one of the king's officers, who seemed to be a man of some rank, and who prevented the others from taking many articles, which were afterwards during our long trial of the greatest use.—They first demanded my silver, gold and jewels: I replied, that gold I had none—jewels I had never worn since my residence in their country—but here was the key of a trunk which contained the silver, open and look for yourselves. They seemed pleased with my offering them the key, requested I would open the trunk, and that only one person should be allowed to enter my inner room to take an account of the property. And here justice obliges me to say, that the conduct of these Burman officers in this transaction was more humane and civilized than any other which I witnessed in Aya. The silver was weighed and laid aside. 'Have you no more?' said one of them. Search for yourselves, I replied; the house is at your disposal.—'Have you not deposited money and jewels in the hands of others?' I have no friends in this country; with whom should I deposit treasure? 'Where is your watch?' I produced an old one of Mr. Judson's, which had been out of use for a long time; but which answered their purpose just as well, and was the means of preserving a good one which I had then about me. 'Where are your goods, your pieces of muslin, handkerchiefs, &c.' Mr. Judson is no merchant; he neither buys nor sells; but subsists on the free offerings of the disciples of Christ, who collected the money which you have taken, to build a church for the preaching of the gospel. Is it suitable to take the property of Pongyee (priest)? 'It is contrary to our wishes,' said Kung-tong; 'but we act in obedience to the king's command.' Even our trunks of wearing apparel they examined: I begged that they would not take them as they would be of no use to the king, but to us they were invaluable; they said that a list only should be taken, and presented to his majesty; when if he gave no further order, they should remain. They did the same with regard to the books, medicines, and most of the furniture; and on presenting the list to the king, he gave orders that these things should not be taken at present. These gentlemen, however, took every thing new or curious, and whatever to them seemed valuable. When they had finished, I gave them tea; and begged the royal treasurer to intercede for the release of Mr. Judson."

"After their departure, I had an opportunity of going again to the queen's sister-in-law, who informed me that she had presented my petition to the queen, and that her reply was, 'He is not to be executed; let him remain where he is!' I felt ready to sink down in despair, as there was then no hope of Mr. Judson's release from any other quarter; but a recollection of the judge in the parable, who, though he feared not God nor regarded man, was moved by the importunities of a widow, induced me to resolve to continue my visits until the object was obtained but here also I was disappointed; for, after entreating her many times to use her influence in obtaining the release of the missionaries, she became so irritated at my perseverance, that she refused to answer my questions; and told me, by her looks and motions, that it would be dangerous to make any further effort."

"I find, my dear sir, in being thus particular, that my letter will be stretched to an immoderate length; and must, therefore, be more general."

Mrs. J. visits the Members of Government.

"For the next seven months hardly a day passed in which I did not visit some one member of government, in order to interest their feelings in our behalf. The king's mother, sister, and brother, each in turn exerting their influence in our

favor; but, so great was their fear of the queen, that neither of them ventured to make a direct application to his majesty; and although my various efforts were useless as to their grand object, yet the hopes which they excited kept our minds from sinking, and enabled us to endure our long imprisonment better than we otherwise could have done."

"The last person to whom I applied, was the celebrated Bundoolah, just previous to his departure for Rangoon. He had gained some advantages over the native soldiers at Arracan, 300 of whom he had sent as prisoners to Aya; this, together with the circumstance of his having obtained two or three thousand English muskets, gained him a most favorable reception at court; and every honor, in the power of the king to bestow, was heaped upon him. He had the entire management of affairs, and in fact was the real king of the country. With fear and trembling I presented to him a written petition for the liberation of Dr. Price and Mr. Judson, he listened to the petition attentively, made some inquiries relative to our coming to Aya, and then said that he would reflect on the subject.—'Come again to-morrow.' My hopes were now more sanguine than ever; but the morrow dashed them all, when the proud Bundoolah uttered—'I shall soon return from Rangoon when I will release the teachers, with all the other prisoners.'"

Progress of the War.

"The war was now prosecuted with all the energy of which Burmans are capable. Their expectations of complete victory were high; for their General was invincible, and the glory of their king would accompany their armies. The government talked loudly of taking Bengal, when they had driven the presumptuous creatures from their own territories; and of destroying from the earth every white-faced stranger. So great was their hatred to the very appearance of a foreigner, that I frequently trembled when walking the streets; and, that I might not immediately be recognised as a stranger, and sometimes gain admittance to Mr. Judson's prison, I adopted the Burman dress altogether."

Extortion and oppression had now become so familiar to us, that we daily expected their appearance in some new garb or other. Sometimes for ten days together, I was not allowed to see Mr. Judson; & even then could gain admittance only after dark, when I was obliged to return to our house, two miles, without an attendant."

Means of communication with Mr. Judson.

"The means which we invented for communication, were such as necessity alone could have suggested. At first I wrote to him on a flat cake, baked for the purpose, and buried it in a bowl of rice; and, in return, he communicated his situation on a piece of tile, on which, when wet with water, the writing became invisible, but when dried, perfectly legible. But after some months' experience, we found that the most convenient as well as safest mode of writing, was to roll up a chit, and put it in the long nose of a coffee-pot, which was taken to Mr. Judson's prison, and what straits and shifts we were driven to; it would have been a crime of the highest nature, to be found making communications to a prisoner, however nearly related."

The Burman Army.

"Bundoolah departed from Aya in all the pomp and splendor imaginable; commanding an army of between 40,000 and 50,000 men; he was to join the Prince Thar-parwadee, who had marched some months before, at the head of an equal number. The first two or three reports of the invincible general, were of the most flattering nature, and were joyfully received by the firing of cannon. Now—Rangoon was surrounded by the Burman troops: then—the fort on the pagoda was taken, and guns and ammunition sufficient for the Burman army, should the war continue ever so long; and next—his majesty might expect to hear, that not a white face remained in Rangoon! But no such report ever came; the cannons ceased to fire on the arrival of a boat, and soon it was whispered about that the Burmans were defeated, and thousands of them killed, among whom were many officers; and that Bundoolah and the few that remained had fled to Donaboo. With what anxiety did we listen for the report.—'The English are advancing!' for, in the arrival of foreign troops consisted our only hope of deliverance."

"The war now dragged on heavily on the part of the Burmans; and, though the king and government continued to supply Bundoolah with what he required, yet their confidence in him was shaken, and their hopes far from sanguine."

[To be concluded.]

REVIVALS IN ONEIDA COUNTY, N. Y.

From "A Narrative of the Revival of Religion, in the county of Oneida, New-York, in the year 1826." [Continued.]

BOONVILLE.—In this place the people have not been able to support a minister, without aid from missionary societies. The population is scattered, and the people are much divided in religious sentiment; and many have cared for none of these things. The following account is from the Rev. Ira Manly, who has supplied the Presbyterian church in that place, for a few years past:

At a preparatory lecture in December of last year, parents were requested to bring with them their baptized children. The text selected was—"Come thou and all thy house into the ark." An unusual degree of feeling and solemnity was manifested. Not long after this, I went to visit a family, in which three members were dangerously sick. I was not permitted to see the sick and converse with them. Returning home, I reflected that it would be wise to exhort those who were well, and whom it could not injure. I accordingly commenced a course of visiting and exhortation which I continued through the winter. About this time, also, I received an account of a revival in Rome, from two of our young men, who had been there on a visit, & had become fervent subjects of grace. Their warmth and zeal were a blessing to me. The next evening in meeting, I gave an account of the revival in Rome. It was attended with a divine impulse. From that time our meetings increased, till they were full to overflowing.—Presbyterians, Baptists and Methodists, rushed together, and seemed to participate of the same spirit. This state of things continued with some variations till April. Some party feelings began to appear, and the Spirit seemed in a great degree to withdraw. Sixty-seven have been united to the Presbyterian church, and some with the Baptists. The whole number of converts is probably towards one hundred. Among the fruits of the revival are two flourishing Sabbath Schools, a Bible class, and a Tract society."

RUSSIA AND WEST-BRUNSWICK.—The revival has extended to these places. The people generally are Baptists & Methodists. There is a small Presbyterian church in each place, which have enjoyed in common with the other churches in those places, a season of refreshing from the presence of the Lord. The committee have received no official communication.

HOLLAND PATENT.—This is the west part of the town of Trenton. The people are much divided in religious sentiment, which renders all the societies small. Though the number of converts here is not so great as in some other places, it is nearly equal when compared with the population.

The following facts were communicated by the Rev. Wm. Goodell, the first of Oct.:

The revival here commenced about the first of May; but it is evident that the cloud of mercy was gathering, and the way of the Lord preparing, for three or four months previously to that time. The first Tuesday in May was observed by the church as a day of fasting and prayer. The forenoon was spent in free conversation and prayer, and in the afternoon a sermon was preached. This was a solemn day. Sinners present were convicted. From this time which was truly a season of refreshing from the presence of the Lord, the work became powerful, and so continued for about three months. Since that, instances of conversion have occurred from time to time.

On the first Sabbath in September, thirty-five were added to the church under my care, as the first fruits of the revival. Several more expect soon to unite. Eleven adults were baptized. Upwards of twenty have united with other denominations. The whole number of hopeful converts is about 70.

LITCHFIELD.—A revival commenced here the latter part of winter, and became considerably powerful in May and June, when the Rev. Mr. Towne, the pastor of the Presbyterian church, in consequence of his excessive labors, was taken sick and died. With his death the means of grace were diminished, and the revival declined. Particulars are unknown.

LYONS.—There is a small Presbyterian church in this place, but no stated preaching, and their house was built by different denominations. The revival extended here, but the committee are unable to state particulars.

SANGERFIELD.—Considerable excitement prevailed in the Presbyterian society, under the pastoral care of the Rev. Mr. Hopkins, during the last winter, and a considerable number have united with the Presbyterian and Baptist churches. Particulars unknown.

Some of the Congregational churches in the south part of the county have been visited, particularly Dr. Norton's in Clinton, and Rev. Mr. Robinson's in Hanover. Indeed, some drops of this shower of grace have fallen on almost every place in the county.

FOREIGN MISSIONS.

LETTER FROM MR. KING.

A letter, written from Nismes, (south of France,) and dated the 10th of November, last, describes some of the more important occurrences, from the time of his arrival at Mahon, in Minorca, up to the writing of the letter. We make a number of extracts, having regard to chronological order.

At Mahon.

When at Mahon, I received a challenge to hold a dispute with two priests, one a doctor of theology. I accepted the challenge, and taking in my hand "the Sword of the Spirit," which is the Word of God, I went to meet them in a place retto. It was when I was in quarantine. Previous to my going, the Intendant of the Lazaretto, came to me, and advised me not to go alone. I told him I had nothing to fear. On entering the garden, I found three priests, with a few other persons, and, soon after we commenced our dispute, two naval officers of the American squadron came to hear us.

The Romish doctor at first addressed me in Latin, demanding "to what sect I belonged?" I replied, that I called no man father upon the earth; that I believed in Jesus Christ, and took the sacred Scriptures for my guide. This led to the inquiry, "what is the standard of interpretation?" and "who shall decide in case of doubt?" and then, "what and where is the church of Christ?" and finally we came upon "the Petrus," (thou art Peter;) and I endeavored to show them, that Peter and the Pope were very different sort of men, as to their mode of governing in the church, and in many other things.

After conversing for about three quarters of an hour, they proposed, that we should finish our dispute for the present, and said, that having heard I was a very amiable man, they had come to pay their respects to me, and to invite me to their convent, to eat with them, to shew me their library, &c. and added, that after the squadron was gone, we would have another dispute. I on my part thanked them for their politeness, but did not so well like the proposition of deferring the dispute till the squadron was gone. Besides, what could they know of my amiableness, in case I had possessed any? I said, this may be a kind of *Jacob's* salutation, as a preparation to smite me under the fifth rib.

After getting permission, I went on shore, and took my trunk with me; but, at the custom house, I was told, that I must leave my trunk to be examined through the day, and if any books were found, which contained anything against the government, or against the religion, (Roman Catholic,) they must be burnt.

It so happened, that I had some against their religion. I had one, in particular, which was the Bible, and in different languages. I also had some Tracts, printed at Malta, called "Novita del Papismo," [Novelty of the Papacy,] and the "Storia di Andrew Dunn," [Story of Andrew Dunn.] So I concluded it was not best to have my books so rigidly examined, and immediately sent my trunk on board an American ship bound for Barcelona.

Two days after, I applied to the police, to endorse my passport for Barcelona, but was refused. The reason assigned was, that my passport had not been endorsed by the Spanish consul at Smyrna. The officers of the police also told me, that I had done wrong in coming on shore at Mahon, and that in a similar case they had put Frenchmen in prison.

I immediately took a boat, and went to the North Carolina, to obtain the assistance of Com. Rodgers. The commodore, to whom I wish to express publicly my very grateful acknowledgments, took a lively interest in my case, & through his influence, a new passport was procured for me the next day, endorsed by the Spanish police, to go to Barcelona.

The day after I got my passport, a curious circumstance came to my knowledge, which I thought might possibly serve to explain some of those things which happened to me at Mahon. On entering the house where I lodged, I bade the woman good morning, and she returned my salutation, calling me by name. A Spaniard was present, who after I went out said, "Who is that Monsieur King? I recollect his name. I think I have seen him at Constantinople, with two others. In the time of the war, [i.e. in the time of the Constitutionalists,] I took a ves-

sel, and among other papers, I found a long letter of several sheets, written by a Monsieur King to a Society at Paris. I will go home and find it, and send it to him, to see whether he recognizes the hand writing." On my return to my lodgings, the woman of the house questioned me, to know whether I had been at Constantinople, and whether I had correspondence with any one at Paris. My curiosity being excited by those questions, I asked why; and she then related what the Spaniard had said.

The next day he called, and put some questions to me about my travels, and said; that he had a letter of the description above mentioned, but that he had lent it to a woman to read. I did not tell him that it was, or was not, mine, but bid him good morning, and left him to form his own opinion.

About this time, the priests sent me another invitation to hold dispute with them at the convent. But as I was on the point of leaving for Barcelona, and had met with some difficulty with regard to my books and my passport; and as, by accepting their invitation, new obstacles might be thrown in my way; I thought best not to go near them.

In Spain.

The next day, I sailed for Barcelona in the ship *Thalia*, Capt. Butler, for whose politeness and kindness to me on the voyage, and while at Barcelona, I feel very much indebted. For my passage, he refused to receive any remuneration. At Barcelona, he introduced me to several of the officers of the French Garrison with whom he was acquainted, who were particularly polite to me, and who, in case of any difficulty, would have been able to render me essential service.

After spending eight or ten days in that place, I took my seat in the Diligence for France, in company with two French officers, who were recommended to me by two of the Sub-Intendants of the Garrison. On the way, one of them, who was himself a Roman Catholic from Corsica, asked me, "Why it happened, that, where people had the most of the Roman Catholic religion, they were the most wicked?"

In Spain, efforts are making to re-establish the Inquisition. About six weeks before my arrival, a Jew was put to death as a heretic.

Assassinations in that country, you know, are frequent. I was assured, by officers of high rank at Barcelona, that in the province of Catalonia alone, which is considered one of the best provinces in Spain, there had been, within three years past, more than fifteen hundred assassinations, of which the law took no notice. About 8 days before my arrival at Barcelona, the Superior of a convent was assassinated in his chamber, at 11 o'clock in the morning. A cry was set up after the murderer, but nobody knew where he was to be found. An officer of rank in the Spanish service, himself a Roman Catholic, assured me, that three leagues from Barcelona, a priest was to set up the cry, "There goes a Protestant," the latter would be almost sure to be assassinated. In Spain, one sees the Roman Catholic religion in all its purity and grandeur.

On Thursday, October 5th, I left that country without a single regret.

Return to France.

When, from the heights of the Pyrenees, I first caught once more a view of the cultivated plains of France, my joy was great. Welcome, thrice welcome, ye sweet vineyards, and smiling green fields. Four years have rolled away, since I bade you farewell. Thanks to the Great Author of good, who has preserved me in the midst of the burning desert, and from the scorching rays of the sun in a sickly climate. Thanks to Him, who has preserved my sight, and permitted me once more to behold thee. With all thy gaiety and idleness, thou art more lovely than dark, wooded mountains, for happier than that which the snow-clad mountains separate from My feet are glad to enter thy borders, and was heart-felt joy I greet thee.

At Perpignan, I remained one day, being quite unwell from a cold, which I took at Barcelona.

From Perpignan, I went to Montpellier, where I remained three or four days, with the Rev. Mr. Lissignol, and then came to Nismes.

Spirit of Missions in the South of France.

At Nismes, I received a pressing invitation from a Mr. Beaux, a very respectable Protestant, to take lodgings at his house during the winter. He and his family seem to take an interest in doing every thing in their power, to render my situation happy. I have also received much kindness from a family named Devilles-Amalry, and from the Rev. pastors, Gardes and Tachard.

The Missionary Society here, on my arrival, voted to give me three hundred francs, (about 50 dollars,) to assist in defraying my expenses, while here; and a Physician, who had read my journal published at Paris, on meeting with me here, made me a present of one hundred francs. I have also received an invitation from the Rev. Mr. Lissignol, to spend the winter with him at his house.

At the Monthly Concert of Prayer, in the present month [November,] I was invited, by the Committee of the Missionary Society, to address the people, which I did from the pulpit. I spoke for about forty minutes. The congregation was large, and exceedingly solemn. Every eye was fixed upon me, and every ear listened with intense interest.

As soon as the service was finished at Nismes, I was obliged to go to Milhan, a village about three miles distant, to address a large congregation, which I found had been waiting for me in the church for more than an hour. I say I was obliged to go, for two clergymen came to me at Nismes, & said, that they had come, with about twenty other persons, expressly to take me with them to Milhan, and that I must absolutely go with them. I went, though I had been so unwell with a cold, that I had not been out of the house for nearly three days previous. Thanks to the Great Preserver of my life, that I found myself the next day, better than I have been for nearly a month past, and my health has been improving ever since.

I am invited to attend, next week, a meeting of the Pastors in this vicinity. There will be eighteen or twenty present, and I think it important to see them.

Week before last, I went to Marseilles, where I had the pleasure of seeing Mr. Le Comte Ver Huell, Peer of France, and President of the Evangelical Missionary Society at Paris. He received me with all the cordiality of a brother, and just before I left Marseilles, sent me one hundred francs, to defray, as he said, the expense of my journey thither from this place. He wishes me to go to Paris as soon as my health will admit, and to lodge in the Mission-house established there, that I may be with the *Eleves*, who are to be employed as missionaries. I have also just received a letter from the Baron de Stael, welcoming me to France; and another from Professor Kieffer, inviting me to the Mission-house.

France is in a very interesting state, and I am persuaded it is my duty to remain here a few months. Besides, I dare not go in the winter season, to a cold climate, after having so long endured the heat of an Asiatic sun.

Many villages about Lyons, are turning Protestant. In one of them, a young man lately mounted a stone pillar in the street, and after reading in the Scriptures to a multitude assembled around him, publicly renounced his belief in the Roman Catholic religion. One of the

pastors has been insulted in the church, and the church has been closed. Thus things go on.—The Jesuits are trying to re-establish themselves, and the Roman Catholic missionaries go on with their pious work of erecting crosses.

REVIVALS OF RELIGION.

REVIVAL IN LEE, MASS.

[Abridged from the Connecticut Observer.]

It is known that there has been for some months past a revival of religion in Lenox, in Berkshire county, Mass. and it still continues interesting. For some weeks or months past, the church and people of God in Lee have been waking up to the great interests of Zion, and the salvation of perishing sinners around them.

Visits were made to professors of religion, and all, it is believed, came to the solemn determination of devoting themselves more entirely to the service of their Lord. This state of things continued until the second week in February, at which time there were about 30 hopeful converts.

The feeling increased, and deeper interest was manifested by the people of God. About this time, religious visits or neighborhood meetings were commenced for personal conversations, prayer, and remarks adapted to the state of feeling; the object of which was to present the mind and conscience of the impenitent sinner, whether anxious or not, his dangerous condition while remaining an enemy to God. These meetings were soon crowded to overflowing; the Lord being present and working powerfully by the Holy Spirit. It very soon became indeed a pentecost season. An awful solemnity pervaded every soul.

The meetings were continued and held in different parts of the town daily; and usually while those whose province it was, conversed and prayed with the anxious, the dear people of God would retire to some other part of the house, and spend the time in praying for God's blessing on the meeting. Within one week from the second Sabbath of February, there were as many as 60 who had indulged the pleasing hope that they had passed from death to life, and had submitted to the reasonable terms of salvation as revealed in the gospel; and within two weeks from the above 2nd Sabbath there were more than 100 hopeful conversions.

What renders the work peculiarly interesting is, that almost one half the converts are males, and many of them men of middle life, men of business and influence, and some few aged persons.

The work has been, thus far, free from noise and enthusiasm, but powerful, solemn, and in some cases almost overwhelming. The means employed, which God in tender mercy has owned and blessed, are an exhibition of truth to the understanding and the heart, and appeals to the conscience, the reasonableness of what God requires of his creatures, and their duty to comply with those requirements, and their obligation to act without a moment's delay; the awful danger of losing the soul, as well as dreadful guilt incurred by delaying repentance.

Another means, that God in covenant faithfulness has owned and blessed in this revival, is the children. Perhaps the children of God in no place were ever more united in feeling, exertions and prayers, for the salvation of sinners, than in the church in Lee, for the last two or three weeks; and there is abundant evidence that God did hear and answer and save. And it is presumed there is not a single individual in that church who does not feel a deep responsibility resting on him. They have none of those wicked excuses that many stupid worldly professors of religion in many of our churches here, to excuse themselves and quiet their consciences in the neglect of duty.

As many as 140 already, it is believed, are brought into the kingdom of Immanuel; and the work is now as interesting as it has been at any time—no opposition is manifested. It is probable there never has been in New England before so powerful a revival of religion, and so many hopeful conversions in so short a time, and with so little noise.

Ithaca.—Our readers are already informed that a powerful revival has been enjoyed at Ithaca. A lady writes from that place to a relative in Utica, that more than 200 have united with the Presbyterian church, and that the remainder who are hoping, (more than 300 in the whole,) were expected to unite on the following Sabbath. The Methodists appear to have had about the same increase in numbers; and the Baptists and Episcopalians have also shared in the work. The excitement for about one fortnight was most intense, and for a much longer period the time seemed like one continual Sabbath. The work has somewhat declined; but convictions and conversions are still witnessed among them, and a few of the church are still in the agonizing pangs at the throne of mercy.

Utica Recorder.

Washington Academy.—The governors of the Female Academy at Washington, Mississippi, gives an account in *Zion's Herald* of a revival which has taken place in that institution. "The first remarkable appearance of religious feeling," she says, "was on the occasion of my reading, in the school, the account of the late revival in Mr. Emerson's school, published in the Recorder and Telegraph. Many were deeply affected, and all wept, and appeared unusually solemn. I have since learned that several, at that time, formed serious resolutions to seek the Lord, to which they have conscientiously adhered." More than thirty, including day scholars, give evidence of conversion, & the work is still going on.

St. Lawrence Co. N. Y.—At the meeting of the Baptist Association in this county, Jan. 17th, "As many as half of the churches brought the cheering and soul-animating intelligence of reformations within their borders. Nearly one hundred & fifty have been added to the churches, the year past; and the reformations in the churches are principally of recent commencement."

State of New York.—Different correspondents of the Baptist Register speak of revivals in a little settlement of about 20 families, at Chester; in Hannibal; in Springwater, all in New York.

Crooked Run Church, Culpepper Co. Va.—A correspondent of the Washington Star relates the particulars of a revival in this church, which commenced about Christmas, and was in progress at the date of his letter, Feb. 12.

MEANS OF PROMOTING REVIVALS.

The Committee of Oneida Presbytery, in their Narrative of the Revival in that county, mention the following means as having been employed and blessed for the promotion of that work:

1. Seasons of fasting and prayer. 2. Confession of sin in churches. 3. Church discipline. 4. Visiting from house to house. 5. Preaching the gospel, its doctrines and precepts, its promises

and threatenings, with great plainness and earnestness. 6. Union of feeling and effort in churches. 7. Meetings of inquiry. 8. Avoiding disputes on minor points. 9. Urging awakened sinners to immediate repentance and reconciliation with God. 10. The visits of ministers, professors, and others, where revivals had commenced. 11. The preaching and other labours of evangelists. 12. United, agonizing, persevering prayer. 13. Instructions in Sabbath schools.

RECORDER & TELEGRAPH.

BOSTON, MARCH 9, 1827.

THE TWO SERMONS.

At the dedication of a church in Boston last summer, the preacher on the occasion attempted to show, that Unitarian Christianity is peculiarly adapted to promote a fervent and active piety. It is good to be zealously affected *aloud* in a good thing, was his text. That Unitarianism is best adapted to produce zeal, was his doctrine, and his leading object. He showed, by a variety of considerations, how it excites vivid emotions of piety, benevolence, humility, and holy joy. He claimed this life-giving and life-perpetuating power, not for our "common Christianity;" not for Unitarianism in an equal degree with some other systems of faith; but for Unitarianism in a very eminent degree, above any and every other faith called Christian. He set its claims, however, in special and direct opposition to those of the Trinitarian faith. Evangelical men who heard him were astonished, to hear a claim of this character advanced, and supported with so much assurance. They were astonished, for they had not seen these fruits of a fervent love and glowing zeal, they had not heard or read of them, in this or any other age. They were astonished; for they had always supposed that the peculiar excellencies of Unitarianism were, that it is rational, moderate, cool, perfectly free from enthusiasm, & peculiarly afraid of emotion. They had supposed that this was not a character ascribed to it by its opponents merely; but one in which its friends had always gloried. It was indeed a new thing to them, that Unitarianism should even claim pre-eminence in all that is glowing in feeling, as well as active and untiring in beneficence. They saw the speaker draw, at the same time, what they believed to be a caricature of orthodoxy; and heard a character imputed to their principles, which they knew did not belong to them. They heard the claims of Unitarianism supported, principally, by reasoning *a priori*; by attempts to show what it is calculated to effect. They perceived that the preacher prudently forbore to appeal largely to existing facts; though he did not fail to assert, that an examination of facts would fully confirm his position. In fact, a stranger to existing facts would have supposed, that real Unitarians in general are a body of devotional, zealous, active, persevering, self-denying Christians, beyond any other class or community whatever. He would have supposed they are ready to every good word and work at home, and outstripping all other sects in sending such a pure and animation faith to the dark regions of the earth. Orthodox Christians doubted, indeed, whether such fruits could any where be found. But they heard the claims asserted boldly, and felt that they were authorized to compare Unitarians with the standard they had themselves erected. These claims must be withdrawn—or the professors of this faith must come up to this character—or we must infer, that the position of the preacher is untenable, and that Unitarianism is still what its former champions themselves asserted, comparatively cold and inactive.

Perhaps a change of character in the Unitarian churches, sufficient to justify these claims, was not to be looked for in six months. But it was to be expected, that in so short a space the claims would not be abandoned, without the occurrence of some remarkable declension. But if we do not greatly mistake, the same preacher, a few evenings since, in a very large assembly of his brethren, did severely reprove them for their negligence, sloth and inactivity; for their want of feeling and want of action. It was in the application of a discourse from Luke 12: 48. He forcibly illustrated the principle, which obtains among men and in the divine government, that obligation is proportioned to talents and favors received. In applying it to his audience, he made but slight mention of those blessings which may be called temporal merely. He spoke of our "glorious nature;" often ungratefully vilified and traduced, but still pure and exalted. He spoke of the blessings of Christianity, by which all who have the scriptures are more favored than they who have them not. He spoke feelingly of that peculiar and transcendent gift, the Unitarian faith; a pure gospel; a more correct interpretation, a more consistent and noble belief, than any other Christians possess. Of them much, very much was required. But he must say, and he said it with shame, that they were justly chargeable with indifference and sloth. They not only failed to attain the eminence which their talents and privileges required; they fell far below the less favored believers of another order. They were far outstripped, in zeal and active usefulness, by the professors of the gloomy faith. They were in the very meridian sun-shine of gospel day, on the summit of the hill of Zion; but they were unconscious of their privileges and obligations, folding their arms in self-indulgence and sloth, & suffering those who certainly had not two talents to their five, to bear the burden and perform the labor of the day. The latter, he must allow, were often actuated by mere party zeal and other base motives; but often too, they meant to do God service. In some way they were doing the work, while Unitarians were idle or asleep.

Now we do not claim, for the professors of what we receive as the truth, that fervency of spirit which they ought to exercise, nor that activity, purity and self-denial. They are lamentably deficient in living to him who bought them with his blood. Nor do we boast of the attainments, which they must be allowed to have made. But we do humbly and solemnly claim for them as a body, a greater degree of feeling, of zeal, of activity in every benevolent enterprise, than the

PENITENT FEMALES' REFUGE.

Eighth Annual Report of the Directors, presented Dec. 27, 1826; abridged.

"At the commencement of the year 1826, the number of inmates in the Refuge was 13. Of those, seven have continued in the house during the whole year. This single fact, the Directors flatter themselves, speaks strongly in favor of the Institution, at the same time that it demands for these inmates themselves no small share of praise. One of the oldest in the family, (being now about 32 years of age,) was received into the house in winter of 1822. She is a native of Ireland, but came very early to this country. She came to this city about 15 years since, and after spending about 10 years in the most abandoned courses, was arrested in her sinful progress by the voice of a dying woman who had been associated with her in iniquities, but who now, as if from the grave, warned her to flee from the wrath to come."

She was received to the Refuge, and also seemed to find refuge in Christ. Her case has been well known to the friends of the Institution, and the Directors can now add the further proof of another year's experience, to attest the sincerity of her reformation.

The second mentioned is also rising 30 years of age. She has been under the care of the institution since 1821, and was one of the earliest admitted into the Refuge. She followed an abandoned life from the age of 17, till her own experience convinced her of the dangerous tendency of her ways. She has since lived at service at times, and has given satisfaction. She returned to the house in 1823, in consequence of lameness; this has increased upon her, and she will probably be a cripple for life.

"This woman does not profess religion, yet her general conduct evinces the permanency of her convictions that the precepts of the gospel are the only certain rule of life. She reads her Bible constantly and with becoming attention, and her demeanor towards the superintendents and her companions is such as to command our approbation. Her patience under her affliction is remarkable, and her desire to be constantly employed in some useful work is exemplary."

The third was admitted four years and a half since, at the age of 17. She was a child of parents addicted to intemperance, and of course had neither precept nor example to restrain her from vice.

"In her we have to combat with all the evil habits which the want of early education has produced. Her temper is somewhat ungovernable, which has occasioned a difficulty in finding a suitable place for her out of the house. Her case we consider worthy the charity of the benevolent."

A fourth has been an inmate about two years and a half. Her abilities and advantages are superior to those of most of her companions. Her parents having removed to this vicinity while she was quite young, she was placed at an academy where she acquired the rudiments of a good education. By some reverse of circumstances she was subsequently compelled to earn her own living at service, and unhappily fell into a family where her reputation was destroyed. From that period every friendly door was closed against her, and in the bitterness of her spirit, she gave herself up to a life of infamy, until at length she heard the voice of mercy from the Penitents' Refuge. Here she expresses herself thankful for a home thus secluded from the world, and manifests a proper anxiety to be made acquainted with that religion, which may purify her heart and prepare her for the kingdom of God in peace."

The fifth, a child of poor parents, was put to service very young. She was employed in drudgery, her education and morals neglected, and at the age of 14 her character was ruined. She sought a home in the haunts of dissipation at different places, till she wandered to this city and entered on a full career of wickedness, which brought her several times into the House of Correction at the age of 19. She was received to the Refuge, in Nov. 1824. Since then her disposition, which was naturally head-strong and passionate, has undergone a sensible revolution.

"She is not only mild and placid, but is highly useful in advising and kindly admonishing her companions. She has learned to read, sew, &c. very neatly, and writes a fair legible hand. She has for some months given evidence of having experienced the grace of God upon her heart, and spares no pains to excite the attention of others to the concerns of their own souls. Is this a character, whom any father or mother would bid us let remain in the highway?"

"The next subject has been in the house (pro years, is now about 32 years old. She expresses herself highly grateful for the benefits she has received, and is very neat and thorough about her work. Her character unites to a temper naturally turbulent, that peculiar simplicity which unfortunately fits some persons to become the ready dupes of the plausible and ill-devising. The protection which our roof affords her may be considered as her only earthly safeguard."

"The seventh of those inmates who have continued in the house, during the whole year, is one born in this vicinity, who has been a married woman and is the mother of children now living. Her age when received, a year ago in November, was about 29. She had then lived several years in open profligacy, but on professing a disposition to abandon the ways of sin and to subject herself to the discipline of the Refuge, was received on probation, and at the expiration of two months was admitted as a member of the Family."

"Another of the present inmates has resided in the house almost the whole of the year. She is a woman now not far from forty years of age, came first under the care of the Refuge in July, 1822; is a person of a strong mind and quick sensibility; has exhibited a varying character, sometimes giving hopes of real repentance and reformation, and on other occasions blasting these hopes by misconduct. For more than a year, however, she has behaved well, is industrious, capable and judicious. Her failings are manifestly the consequence of habits which had become inveterate before she cast herself upon the Refuge, but under a watchful restraint she is enabled to repress and to a good degree control her injurious propensities; so that even from her failings we derive an argument in favor of endeavoring to rescue, while there is yet hope in their youth, those who might otherwise become incorrigible."

[Remainder next week.]

Acknowledgement.—The Rev. J. Ashman, Agent of the Colony at Liberia, in a letter to Rev. A. Bingham of Boston, acknowledges the receipt of a large box of books sent out last autumn, the donations of different individuals, collected principally by Mr. B. The Agent says, "the donation is invaluable," and wishes Mr. B. to express his thanks to individual contributors.

1980-1981

POETRY.

For the Boston Recorder and Telegraph.

TO AN INFANT IN GRIEF.

Why, infant, dost thou bemoan
To vent its sorrow in a sigh?
Thou canst not mourn a wicked deed,
Nor weep to think of "days gone by."
Why dost thou wear the looks that tell
Of woe—can infancy relent?
Or canst thou feel the grief that swell
The bosom of a penitent?
Oh, were my heart as pure as thine,
Sweet infant, I would weep no more,
But knowing all in Heaven were mine,
Would smile to think my sorrows o'er.

GENERAL MISCELLANY.

From the Christian Watchman.

LETTER FROM EUROPE.

Extract of a Letter from Rev. ROMEO ELTON, to the Hon. Abner Forbes, dated Florence, Italy, November 20, 1826.

MY DEAR FRIEND,—I had a boisterous, though short passage, of 21 days from New-York to Liverpool. The last winter I spent in England and Scotland, principally at the Universities of Cambridge, Edinburgh, Glasgow, and St. Andrews—and in London. From many of the Professors in these Universities, and also from others on the continent, to whom I had letters of introduction, I have received the kindest attentions. I had the pleasure of a personal acquaintance with Dr. Chalmers, and Rev. Robert Hall, whose works are so well known in America; and the exalted ideas which I had previously formed of these men were more than realized. They are by far the most impressive speakers that I have ever heard. In the social circle, Dr. Chalmers is highly engaging. His Lectures on Moral Philosophy, several of which I heard, like his sermons, were marked with the fervor of genius, and very eloquent. It is impossible to give any adequate idea of the devout and impressive manner of Mr. Hall. The sermons which I heard him deliver were distinguished by the same strain of pure and elevated piety, the same depth and originality of thought, as well as delicacy and elegance of style, that characterize his published sermons. Dr. Chalmers gave me a letter to the celebrated Mr. Irving, of London, whom I had the pleasure frequently of hearing, and of meeting several times in private. Mr. I. certainly possesses abilities of a very high order, and is the most fearless preacher I have ever heard. In private, Mr. I. is very pleasing.—From London I proceeded to Paris, where I remained about two months—and from thence to the Netherlands, Germany, &c.—I resided about two months at the University of Göttingen, and in many respects, I have been much pleased with this, and with several of the other Universities in Germany, which I have visited. I regret to say, however, that there appears to be in them little evangelical religion. That many of the German divines are semi-infidel in their sentiments, is apparent both from their preaching and writings. In general, the manners of professed Christians in Germany shed a most deadly chill upon a devout mind, and are in flagrant contradiction to the spirit of Christian morality. Alas! how changed is Germany since the days of the immortal Luther!

From Germany, I followed the course of the Rhine to Switzerland, and visited the celebrated Mont Blanc, and crossed from thence to Martigny by the lake de Bolme.—It is impossible for language to convey any just impressions of the scenery of Switzerland—a country which combines, in a most striking manner, the awful and the sublime, with the picturesque and the beautiful; and where we behold, in rapid succession, the wildest scenery intermingled with smiling valleys and cultivated fields. I have been in this beautiful country about five weeks, and purpose to proceed in a few days to Rome and Naples.—On the 14th inst. I had the honor of being admitted to a private audience, according to ceremony in his palace, with His Imperial and Royal Highness, the Grand Duke of Tuscany. He conversed with me in a very familiar manner; and in a moment after my introduction by the Grand Chamberlain, I felt myself perfectly at home. We conversed in the German and Italian on various topics. He made particular inquiries respecting our American Colleges, and spoke in commendation of the progress of the arts and sciences in America, and passed a high eulogium upon our illustrious Franklin. The Duke is a great patron of literature, and sustains an excellent private character. His private library is one of the most valuable in Europe, amounting to 52,000 volumes, most of them very elegantly bound.

Through the goodness of God, I have enjoyed an uninterrupted share of health, and have met with no unpleasant occurrence during the whole of my tour, some of which has been rather hazardous. I purpose to return to London early in the Spring, and embark from thence to America. I have remained in Europe longer than I at first contemplated, but I found that it would be impossible for me to accomplish all that would be desirable in a shorter period.

Very truly and affectionately yours,
ROMEO ELTON.

For the Boston Recorder and Telegraph.

To the Hon. Senate and House of Representatives, and to the truly Serious Christians of all Denominations.

THE HUMBLE PETITION OF SABBATH DAY.

"Zaccheus"—That your petitioner is of very ancient and honorable extraction, being created immediately after the world and man were formed, and that immediately after his formation, he was blessed and sanctified by his Creator.—That your petitioner was highly honored, many thousand years after his creation, inasmuch that a man who presumed to degrade him by gathering a few sticks, was put to death without mercy.—That a blessing was promised to all who gave due honor to your petitioner.—That your petitioner continued to be honored and esteemed till within a few years past.—That since that period your petitioner has been gradually deprived of the honor due unto him, notwithstanding the promises and threatenings held out to those who shall honor or dishonor him.—That your petitioner is now held in so little estimation, that he is obliged by the rich to serve them, for routs, concerts and other fashionable amusements; by some, for printing newspapers and selling them; by some for keeping open shop and selling various articles; by some for driving cattle to market; by some for working on their gardens, and farms; by some for driving and travelling in stage coaches; by some for posting up their books and settling their accounts; by some for parties on the water; by a vast number for administering to their pleasures; and many other degrading employments, for which your petitioner was by no means created.—That for these things great wrath and judgments may be expected, and that by dishonoring your petitioner many persons have come to an untimely end.—That your petitioner is grieved to the heart to see such vast numbers of people obnoxious to the wrath and displeasure of an omnipotent God; by the dishonor they cast on your petitioner.—That a short time ago exertions were made to endeavor to restore your petitioner the honor he has been deprived of; but that no visible effects have appeared to fol-

low.—Therefore your petitioner humbly prays, you will take his case into your most serious consideration; and that you will use your utmost endeavors to restore him that honor of which he has been so unjustly deprived, and thereby avert the divine displeasure which now hangs over this nation for these things.—And your petitioner, &c. &c.

SABBATH DAY.

* Gen. 2. 3. † Num. 15. 26. ‡ Isaiah 58. 13.

For the Boston Recorder and Telegraph.

TOBACCO.

The common chewing of tobacco is intemperance. It is so upon the principles which I stated in a little article upon snuff-taking in a late Recorder. It is the wasteful and injurious use, of that which was designed for good. All the modes of using tobacco would be offensive to cleanliness, but for the influence of custom. Chewing and smoking render the breath disagreeable, create thirst and have a direct leading towards the intemperate use of spirituous liquors. What all the uses are, for which tobacco was designed, I will not undertake to say. The farmers employ it to free their cattle, and housewives their beds, from vermin, and it answers a very valuable purpose in preserving property from moths and other insects, during the hot season. All these purposes would of course fail, if these little animals imitating their superiors should become snuffers, chewers and smokers. We have reason to be glad that our inferiors have here too much good sense to imitate our example. Of all the odd fads of a perverted mind, the use of tobacco is surely the oddest. That whole nations of rational beings should spend hours in drawing the smoke of burning tobacco into their mouths, and blowing it out again, is very strange. And for proof that this is the case, I appeal to Knickerbocker's history of New York. It is no less strange that large and expensive establishments find employment in pulverizing this weed, and that then, thousands snuff it up their noses, until their heads are nearly as hard pressed, as the bladders in which it comes from the factory. Perhaps it is stranger still, that other multitudes chew it, cavendish, ladies-twist and pig-tail, until nothing but a different formation of the foot is necessary to bring them within the mosaic rule of clean basis. Nothing of all this is natural. Until the senses are brought into vile servitude, they utterly revolt at the use of tobacco. The nose sneezes, the mouth spits and the stomach vomits. Why should tobacco, more than a thousand other plants, be selected for all this use? challenge any smoker to tell me the superiority which the smoke of tobacco has over that of hickory wood, and yet this he refuses, although he may fill his mouth with it, without expense. The use of tobacco is quite a modern folly. It was a poisonous Indian weed unknown in Europe until the discovery of America, and yet, an immense is its consumption that it forms one of the principal articles of export from this its native country. Hundreds of cargoes of it are now snuffed, chewed and smoked by the most enlightened as well as the most savage nations. Is there any other of poor human nature's vagaries in which our race appears so ridiculous; Oh, what a burlesque on man!

For the Boston Recorder and Telegraph.

GLEANINGS FROM ENGLISH MAGAZINES.

Education in Foreign Countries.—In the Netherlands, the system of mutual instruction is now firmly established, and in full action. Handsome donations have been received from the king, princes, and towns of Brussels.

In Denmark, the same system enjoys the patronage of the king, and the effective support of the nobility and clergy. In this kingdom, there are more than a thousand schools established on this plan; and religious instruction is provided for, by royal enactment.

In Sweden the schools are generally prosperous, and enjoy the royal patronage. The funds of the institution are increasing, and a central school is about to be built at Stockholm, for the training of instructors. In Norway, the system has been recently introduced with good effect.

In Russia, and Tuscany, the schools are going on well. In France, within two or three years, they have made a retrograde movement, owing to the withdrawal of the patronage of government. In Spain and Portugal, little if anything is doing at present. From these, as well as a thousand other facts, it is manifest, that where the Bible is not valued and read by the mass of the people, the advantages of education and civil liberty are not appreciated.

"Alas! so would we have it."—The recent disputes among the members of the British and Foreign Bible Society, have been copied into all the Polish journals of Italy, and are looked upon as a great omen of good to the true church! "There was always something about that institution, which terribly frightened the Papists, and they are already singing songs of triumph, at the prospect of its fall." The same disposition is manifested by the enemies of religion generally, when occasion offers; and no unfriendly strife occurs among Christians, without encouraging the hopes, and inspiring the efforts of the ungodly to pull down and destroy. Ought not such a fact to teach circumspection? Ought not Christians to learn, that by furiously contending for small peculiarities, they discover to the world, a greater concern for their individual honor, than for the glory of the cause of Christ?

Tract Anecdotes.—About a fortnight after the Tract, called "Zaccheus" had been issued at Bremen, 18 groats were found in the poor's box of the church, with the inscription, "I restore what I stole." The Tract stated one of the fruits of true repentance to be, a reparation of that which had been taken dishonestly; the man who left the money had been convinced by it of his sin, and not only restored to the owner what he had taken from him, but from gratitude to the Society that had issued the tract, left the above amount at their disposal.

Arrangements are making for the formation of a Religious Tract Society in the city of Moscow. Some individuals continue still actively to circulate Tracts in the Russian empire, though there are many difficulties attending the work.

Drunkenness.—It appears that drunkenness universally prevails over all the lower ranks of Russian Poland; so that men, women, and even children, are entirely given to this vice. Five thousand copies of the Tract against drunkenness, in the German language, and 5000 in Latin, have been printed for distribution in this territory. If the foregoing fact excites pity and disgust, when related of the oppressed peasantry of Poland, what emotions ought to be excited, by the same fact when charged, as it justly may be, on an hundred thousand freeborn Americans?

Religious charities in Africa.—At Sierra Leone, is an Auxiliary Bible Society, which in ten years has remitted 800l. to the Parent Society. A Prayer-book and Homily Society has also been formed, and flourishes. The church Missionary Auxiliary, supplies instruction to 1550 children, exclusive of those in Freetown—also to 3,100 persons on the sabbath, and half that number on week days. At all the stations, there are nearly 500 communicants. There is also a Society for the relief of the poor which had in hand at the last report 270l. These institutions have been depressed during the trials the

colony has had to encounter from pestilence and war, but they are now reviving.

Abdool Messek.—"Expecting as I did, to see in him something of an English clergyman, you may judge my surprise to see a fine venerable man, with a long beard, white and flowing robes, and bare feet; his appearance altogether secured my regard, and the Patriarchal age, and accurately agreed with every idea I had formed of an Abraham, Isaac, or Jacob; there is a deal of characteristic dignity in his face."

Tinevelly District.—In 125 villages in this district, there are more than a thousand families under Christian instruction, having openly renounced idolatry. This change is recent.

INTERESTING BIBLE ANECDOTE.

Put a Bible there.

At a late anniversary of a Bible Society in South Carolina, a man was present who had been in the habit of intemperance for many years. He had wasted a fortune, and his amiable family were now sharing with him the poverty, the disgrace, the domestic disquietude, which the slave to this chief of all vices, if he be the master of a family, can never suffer alone, but into which he drags also the excellent partner of his better days, and their offspring. In the evening, a director of the Society saw this man in a state of intoxication, and presented him a Bible. He returned the drunken man's thanks, confessed that he had no such book at home, and promised to keep it for himself and family to read. Unable to reach his house, he slept by the roadside, and in the night awoke, finding his Bible in one pocket, and a bottle of brandy in the other. He said to himself, "It will not do to carry both home together, and I do not know which to throw away. I have now come to the crisis, and this is the turning point of my life. The one I keep decides my character. I believe, as I am alive, that the good and bad spirit have met this night to draw lots for me; but I have the casting lot still. If I throw away the Bible, I shall die a Drunkard, and the Devil has me. If I throw away my bottle, I give the lot to God Almighty, and I shall die a good man. He paused for reflection, and allowed the convictions of duty to contend against habit and inclination. The conflict was a terrible one. Often he resolved to throw away his bottle and reform his life, and the tears flowed plentifully when he contrasted what he had been with what he then was. Often did he even raise his hand to throw away from him the Bible, drink his life out, and let the Devil take him. At last conscience prevailed, and taking the bottle, he dashed it against a tree.

He reached home at the dawn of the day, called his family together, told them what he had done, and what he was resolved to do.—The morning was spent in reading his new book with the family, and late in this very same morning they all knelt around the domestic altar to offer to Heaven their first united petition. The trembling voice and broken expressions of the father, unaccustomed to pray; the half-suppressed emotions of his lovely children, too deeply felt to be silently held in their bosoms, and the loud weeping of his heart-broken companion, overcome with joy and gratitude at the unexpected scene, made an impression upon that family which will not be forgotten in eternity.

This man now possesses the confidence of the neighborhood, is exemplary in his morals, is a humble and active Christian, the Lord is crowning his temporal affairs with prosperity, and a family lately wretched, are now truly happy.

[Characterist Observer.]

"Put a Bible there."—The Rev. Mr. W. now a Missionary at the Sandwich Islands, a short time before he left this country took passage from New York to New Haven in a packet. In the evening a company of fellow passengers, who were quite profane, gathered round a table, on which was the only light burning in the cabin, and soon became deeply engaged in gambling. Mr. W. after reflecting some time on the best means of reproving them, drew a Bible from his trunk, and politely requested that he might have a seat at the same table for the purpose of reading. The sight of the Bible at once stopped their swearing; and after gambling in total silence about ten minutes, they all left the table and went upon deck; thus evincing that the silent reproof of a good man, with the Bible in his hand, are too loud and too pointed for a guilty conscience to endure.—Vermont Chron.

The true Sublime.—A gentleman was once engaged in a controversy with a clergyman, and declared that no writer, ancient or modern, rivalled Homer in the sublimity of his conceptions. To prove this assertion, he cited the following passage: "Jove frowns, and darkens more than half the skies." There! cried he, what passage will you find equal to this? A frown from the brow of my Heavens Omnipotent, overshadows half the skies with darkness.

The clergyman did not ruminate long for an answer. He opposed him by the following quotation of the 20th chapter of Revelations, v. 11th. "And I saw a great white throne, and him that sat on it, from whose face the earth and heavens fled away, and there was found no place for them." Your fabled god, he remarked, could only put half the heavens in a ferment by the distortion of his visage. At the bare appearance of the Christian Deity, creation trembles, and seeks annihilation for shelter.

RELIGIOUS NEWSPAPERS.

AMBRASADORS OF CHRIST, we address you. We are laboring to promote that cause to which you have dedicated your lives. We would impart to your minds, not our own spirit, which is too cold and lifeless,—but we would impart some portion of that spirit which shall give life and energy to your exertions in extending the dominion of Christ. Do not those of your churches who read a Religious Newspaper, and take a lively interest in the progress of the Gospel abroad,—do not they afford you the most efficient aid in promoting religion at home? Are they not the pillars of holy profession? This it is well known, is generally true. You will therefore, in lending your influence to secure support for this Paper promote the interests of religion in your own congregations. It is our request also that you will send us such communications, to fill our pages, as you think will be conducive to the prosperity of Christ's kingdom.—Visiter & Telegraph.

More horrid effects of Intemperance.—A quarrel ensued a few evenings since, between two young men, brothers, by the name of Sanders, of Fort Edward while in a state of intoxication, in which one of them split open the head of the other with a shivel! The sufferer, though living at the last accounts, his recovery was considered hopeless. The offender, we understand, was permitted to go at large to pursue his wonted habits of intemperance and quarrelling. These young men, as well as their father, have for years been habitual drunkards, within the meaning of our statute. But it is worse than useless to be at the expense of making laws, unless they can be enforced. Is there no way to cause the overseers of the poor of the respective towns to do their duty towards drunkards?—Sandy Hill Sun.

PARENTS' DEPARTMENT.

FAMILY PRAYER.

A pious tradesman conversing with a minister on family worship, related the following instructive conversation respecting himself.

"When I first began business for myself, I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly, I persevered for many years in the delightful practice of domestic worship. Morning and evening every individual of my family was ordered always to be present: nor would I allow my apprentices to be absent on any account. In a few years the advantages of these engagements appeared manifestly conspicuous: the blessings of the upper and the nether springs followed me, health and happiness attended my family, and prosperity my business.—At length such was my rapid increase in trade, and the necessity of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning.—Pious scruples arose respecting my intentions of relinquishing this part of my duty, but at length, worldly interests prevailed so far, as to induce me to excuse the attendance of my apprentices, and not long after, it was deemed advisable for the more eager prosecution of our business, to make the prayer with my wife, when we arose in the morning, suffice for the day. Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern, and the prospect of an increasing family, appeared so imperious and commanding, that I found an easy excuse for this fatal evil, especially as I did not omit prayer altogether. My conscience was now almost seared with a hot iron; when it pleased the Lord to awaken me by a singular providence.

"One day I received a letter from a young man who had formerly been my apprentice, previous to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject; it was couched in the most affectionate and respectful terms; but judge of my surprise and confusion, when I read these words:—'Oh, my dear master, never, never, shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions: Oh, sir, eternity will be too short to praise my God for what I learnt there. It was there I first beheld my lost and wretched state as a sinner; it was there that I first knew the way of salvation; and there that I first experienced the preciousness of 'Christ, in me the horn of glory.' Oh, sir! permit me to say, never, never, neglect those precious engagements: may your house be the birth place of their souls.—I could read no further: every line flashed condemnation in my face—I trembled—I shuddered—I was alarmed at the blood of my children and apprentices, that I apprehended was soon to be demanded at my soul murdering hands!

"Filled with confusion, and bathed in tears, I fled for refuge in secret—I spread the letter before God.—I agonized, and—but you can better conceive than I can describe my feelings; suffice it to say, that light broke in upon my disconsolate soul, a sense of blood bought pardon was obtained, &c. I immediately flew to my family, presented them before the Lord, and from that day to the present, I have been faithful, and am determined, through grace, that whenever business becomes too large to permit family prayer, I will give up the superfluous part of my business, and retain my devotion: better to lose a few shillings, than become the deliberate murderer of my family, and the instrument of ruin to my own soul."

CHILDREN'S DEPARTMENT.

THE WORLD APPLIED.

A little girl, between four and five years of age, on her return from hearing a preacher whom she much loved, said to her mother, "Mother, I can tell you a little of Mr. H.'s sermon; he said, 'Touch not the unclean thing.' " Her mother, with a view to try if she understood the meaning of these words, replied, "Then if Mr. H. said so, I hope, you will take care not to touch things that are dirty in future." The little girl smiled, and answered, "O mother, I know very well what he meant." "What did he mean?" said her mother. "He meant sin, to be sure," said the child, "and it is all the same as if Mr. H. had said, 'You must not tell lies, nor do what your mother forbids you to do, nor play on the Sunday, nor be cross, nor do any such things as these, mother.'"

The answer was just. And my young reader may learn, that all sin, of every kind is uncleanness; that it is the abominable thing that the Lord hateth; and makes those who live in the practice of it utterly unfit to dwell with God, holy angels, and good men in heaven. But to save us from sin, Jesus Christ came into the world, and suffered and died; who ever therefore believes on him shall be cleansed; his sins shall be pardoned, and his heart changed and made holy. For the blood of Jesus Christ cleanseth from all sin. I John i. 8.

As a little boy was going to his Sunday school, he was met by a companion who invited him to play the truant; but he resolutely refused, and went to school. When this came to be known, the boy was asked what it was that kept him from complying with that temptation; he answered, "Because I have read in the Bible, My son, if sinners entice thee, consent thou not." R. B.

ROBERT HALL'S Polemical and other Miscellaneous; consisting of articles originally inserted in the London Eclectic Review; and an Apology for the Freedom of the Press, and of General Liberty. From the seventh London edition.—By Robert Hall, M. A. Price one dollar. Just published and for sale by James Loring, No. 132, Washington street.

The author of the above volume is one of the most celebrated writers in England. He exhibits the same force of thought and purity of diction that are so peculiar to his former works.

FEMALE CLASSICAL SEMINARY, BROOKFIELD.

THE Trustees of the Female Classical Seminary in Brookfield, having elected the Rev. Joseph Muenchier, of South Leicester, Principal of said Seminary, and the Rev. John R. Cutting, Superintendent of the Department of Natural Science, and having made provision for an assistant Female Instructor, respectfully inform the public, that arrangements are completed for a systematic and thorough course of instruction in the various branches of Female Education.

The present term will close on the 22d March, with a public examination of the Pupils. At the same time there will be an inauguration of the Instructors, with an address from the Principal elect.—The spring term will commence on the first Tuesday in April.

Instruction will be given in Geography, Arithmetic, English Grammar, Rhetoric, History, Natural Philosophy, Astronomy, Chemistry, Mineralogy, Geology, Botany, Logic, Moral and Intellectual Philosophy, Geometry, Natural History, French, Latin, Greek, Music, Painting and Drawing in Perspective.

The Seminary is furnished with Maps, Globes, Cabinet of Minerals, a good collection of Geological Specimens, a complete Chemical and Philosophical Apparatus, &c.—A full course of Experimental Lectures will be delivered in the various branches of Natural Science in each term. Tuition from \$3.50 to \$5.00. An extra charge is made for Music, French and Drawing.

The character of the several Instructors, in connection with their peculiar qualifications for their respective branches of instruction, affords a sufficient guarantee that the character which the Institution has already acquired will be fully sustained. By order of the Board, Brookfield, Feb. 27, 1827. ALLEN NEWELL, Secy.

SCOTT'S BIBLE.

NOW PUBLISHED, and ready for sale by SAMUEL T. ARMISTEAD and by CROCKER & BREWSTER, No. 50, Cornhill, Boston, wholesale and retail, in calf or sheep binding.

SCOTT'S FAMILY BIBLE in six volumes, royal octavo, Boston stereotype edition, comprising ALL that is in the best London edition, Notes, Observations, and Marginal References, complete and correct.—Price is \$24 in sheep binding, and \$20 in calf, with an allowance to those who procure subscribers and pay the money of

EVERY FOURTH SETT GRATIS! The whole work is now ready, and orders can be executed without delay. It can be had also of the Bookstores in all the more important cities and towns throughout the Union.

To show the success, which has attended the exertions of gentlemen in disposing of this work, we subjoin a few extracts from letters never before published.

Extracts of letters to the Publishers. "The volume you sent me, containing my expectations, and have already obtained one more subscriber, for the stereotype edition."

"Rev. Mr. N. put into my hands, your prospectus for Scott's Family Bible, 6 vols. royal octavo, American Edition. I have obtained subscribers for 6 copies—two in calf and the remainder in sheep."

"I received some time since, a letter from Mr. Armstrong of Boston, with a proposal for publishing a new edition of Scott's Family Bible. I have concluded to take 1 set, and it is probable I shall hereafter call for more."

"Sometimes since I wrote you for 6 copies of Scott's Bible, with all the references, I wish you to send seven."

"Besides the three additional copies mentioned in my last, I wish you to send four more. This will make twenty-two copies in all."

"I wish you to forward six more copies of Scott's Family Bible, 6 vols. royal octavo, for a gentleman who wishes to obtain a copy for each of his children."

"In my last I mentioned I had seven subscribers since which I have obtained five more, for the stereotype edition. I have concluded to sell my own copy, (the quarto edition) and want a copy of your stereotype edition for my own use."

"I enclose you the money for the copy of Scott's Bible, you sent me. The man for whom I obtained this work is much gratified, with the type, the paper, the binding, the price &c. and what is more important still, he loves the truths contained in it, and will rejoice to teach them to his family."

"Yours I have just received, and learn that it will be consistent with you, to afford the Bibles lower than first proposed. As it is, however, I must take the eleven copies mentioned in my last, and shall make remittances as directed."

"I have disposed of five of the nine sets you sent me, and I hope not only to dispose of the remainder soon, but also to have another lot forwarded. I am much pleased with your edition of this invaluable work. Many thanks are due to God from Christians, for enabling you to send forth to the world, so perfect and so cheap an edition. May the form of sound words be stereotyped, in our memories and hearts."

"Please to send me as early as you can five sets more of the stereotype edition of Scott's Bible.—Only two of them are engaged, but there is no doubt I can dispose of them all in a short time."

"I am happy to state that I have procured within the bounds of my congregation, a few more subscribers, and a valuable edition of Dr. Scott's Commentary you are now publishing."

"Being anxious to circulate Dr. Scott's Family Bible among the people of my charge, I have thought and determined to purchase at my own risk a number of copies.—Will you have the goodness therefore to send six copies bound in sheep."

"As to Scott's Family Bible, I have had good success in procuring for you the sale of ten copies. I have a good opinion of the work, and can most cordially recommend it to all my people who are able to purchase it. In comparison with other works of the kind, it is the very best of a Family Bible.—Throughout the notes are the plans, marks of consistency, of a strong and steady mind, and a sound judgment. And his practical observations, are pre-eminently calculated to promote true piety in the hearts of all sincere readers."

SECOND EDITION OF THE MEMOIRS OF MRS. BUNTING.

JUST PUBLISHED BY CROCKER & BREWSTER, No. 50, Cornhill, Boston, and at 132 Broadway, New York. MEMOIRS of the late MRS. SUSAN HUNTINGTON, of Boston, Mass. containing principally of Extracts from her Journal and Letters, with the Sermon occasioned by her death.—By BENJAMIN B. WISNER, Pastor of the Old South Church. Embellished with a Portrait of Mrs. Huntington.

Extracts from notices of this Work.

These memoirs "reveal a noble, religious, and pious female, whose elevated order of excellence appears, in lines of evidence, which art could not counterfeit, nor fiction supply, nor ingenuousness discredit; and whose title, as an ornament to her sex, her age, her nation, and the cause she passionately loved, they fail not fully to establish."—"The contents" of this volume, "taken together, form a mental banquet for the Christian, interesting, abounding with incident, full of instruction, salutary to all diversities of human condition, and which no one can attentively peruse without responding, at least in consequence, to the reality, accuracy, and glory of religion; and without adopting if least the prayer of Isaiah, 'Let me die the death of the righteous, and let my last end be like his.'—N. V. Ols."

"No wife, nor mother, nor any Christian female, in a day like this, ought to remain unacquainted with such a pattern of varied Christian excellencies, as is here supplied to them. If dead, she yet speaks! Her words are full of love. Persuasion flows through the record of her trials and sufferings; and we envy not the heart that remains unmoved by the eloquence of her pen—nor the conscience that is not aroused from its slumbers by the force of her example. Let the spirit be breathed, be as widely diffused as the Christian name, and it will carry a pure and a worthy influence to the utmost bounds of a dying world."—Boston Recorder.

For sale as above. TETTELOTT'S VILLAGE HYMNS, by the late Mr. Tettelott, or single copy.

Dissertations on the importance and best method of studying the Original Languages of the Bible by John and others, translated from the originals, and accompanied with notes by MOSES STUART 2d edition 62 1/2 cts.

RELIGIOUS TEACHERS TESTED: A Sermon delivered at the dedication of the Union Meeting House, in Groton, Mass. Jan. 3, 1827, by JOHN TOWN, 25 cts. NEW ENGLAND MEMORIAL, by Nathaniel Morton, 5th edition, containing besides the original work, and the Supplement annexed to the 2d edition, large and small, in original and new, &c. an appendix, by JOHN EATON, \$2.25.

LADY OF THE MANOR by Mrs. Sherwood; SHERWOOD'S STORIES ON CHURCH CATECHISM, MEMOIRS, AND POETICAL REMAINS OF JANE TAYLOR. CONTRIBUTIONS OF J. Q. by Jane Taylor

EDUCATION.

THE Spring Term of HOPKINS ACADEMY will commence on the 1st Wednesday in March. The Faculty is continued under the supervision of the late Mr. Blair, with such assistance from male teachers as will afford the young ladies regular advantages in the solid as well as ornamental branches of education. In the Latin Department, those young men who are designed for college will receive a thorough critical course of instruction in the Latin and Greek classics. Others will receive all the advantages which the Institution can furnish, for the active duties of life, by an adoption of instruction, as far as may be, to their intended employments. Strict attention is given to the formation of correct habits of study and to the moral habits of the students. In this particular, the teachers receive important aid from the known good character of the village, in which the Institution is located; and from the steady cooperation of the families in which the students reside.—Price of Tuition \$1.50 per week, including washing and lights. Board \$3.00 per qtr. J. A. NASH, Principal.

Hudley, Feb. 26th, 1827.

JOSIAH DANIELL, No. 373 Washington Street, has for sale a general assortment of English, French & American goods, among which are Broadcloths, Cassimeres, Sattinets, Lawns, Flannels, Black Levantines, Shalows, French Bibles, Satins, Helian Crapes, cheap Plain Silks, elegant Cottons and Worsted Hosiery, Fashionable Calicoes, Swiss India and Sarcilla Mullins, Cotton & Linens, Cambrics, together with a large quantity of Sheetings, Slatings, Ties, &c. &c.

The above goods have been recently purchased at Auction and will be sold low for cash. Feb. 9

AN APPRENTICE.

WANTED AN Apprentice in the LOOKING GLASS and PICTURE FRAME business.—A Lad about 14 years old, of good moral character, whose parents reside in the city. The lad is to be under the moral control, and care of his parents after the duties of his daily business are closed, for which a compensation in money will be paid quarterly. Apply at No. 399 Washington St. Feb. 21

Four BOARDERS can have the best accommodation at the subscriber's house, in Cambridge Street. Feb. 22

BEST BOOKS.